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APRIL, 1960

THE SPRINGFIELDER

Vol. XXIV April, 1960 No. 1

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

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Unrest In Synod

ANYONE who has not lived his recent Synodical life in a trunk is aware of the current unrest in Synod regarding inspiration, revelation, and the doctrine of the Word generally.

There are those who, by implication at least, raise the King James Version to a position of esteem which is untenable. Others desire to ignore the problem of canon and the historically Lutheran distinction between *antilegomena* and *homolegoumena.* Some espouse a doctrine of revelation which is identical with that taught in a doctrinal formulation of another decade which claimed that the Scriptures contain the Word of God. Other views expressed are patently neo-orthodox and would ultimately denude the Scriptures of the miraculous. Luther, who never developed a *locus* on the Scriptures, is quoted as a champion by any and all who would write or speak on the subject.

The seriousness of this unrest—we hesitate to use the word controversy—must not be minimized. The foundation of the Christian faith is involved. The basis for authority in faith and life is at stake.

In our opinion, a part of the difficulty arises from the fact that we are living on "borrowed theological capital" in the Missouri Synod. To paraphrase Goethe, we have never really apprehended the theological heritage of our fathers.

A number of ameliorating suggestions have been made by those who recognize that the present unrest is real and not apparent.

We would suggest that our smaller pastoral conferences eschew for a time the discussions of "practical" subjects and the hearing of reports from officialdom. We would further suggest that this conference time be given to a thorough study of the doctrine of the Word and that this study be so designed that the intelligent participation of all the brethren in the conference be secured. We would also caution against the use of "canned materials" as a basis for this proposed study. Guidelines prepared by joint-faculty committees are not the solution. Only intensive study by the brethren themselves will enable them to heed the counsel:

> "Was du ererbt von deinen Vaetern hast,
> Erwirb es um es zu besitzen"

G. J. B.

Are We Communicating?

A YOUTH survey, conducted by Lutheran Youth Research and sponsored by the church bodies of the National Lutheran Council as well as by the Lutheran Church-Missouri Synod, has received considerable publicity in the public press.

One of the press releases stated that three-fourths of the youth involved in the survey "believe that they are justified before God by trying to live a good life rather than by faith."

The results of the survey do not surprise us. They indicate clearly the difficulty with which natural religion is replaced in the human heart by the religion of the Cross.

The results also reveal the ineffectiveness of much of that which we term "religious instruction." The survey should force us to question whether or not the memorization of Bible passages torn from their context and the rote learning of theological propositions are effectively transmitting "the faith once delivered to the saints."

If three-fourths of our youth display the spiritual illiteracy indicated by the survey, traditional confirmation instruction requires re-evaluation. Is that stage in life generally reserved for such instruction psychologically and educationally suitable? Is confirmation instruction primarily an intellectual exercise or primarily a spiritual experience?

We claim that Christian education is an "on-going process." To what extent is our public worship service with its preaching and liturgy contributing to growth in knowledge, truth, and grace?

In other words, if the results of the survey can be accepted (and on the basis of our twenty years' experience in teaching teenagers, we believe that they can), are we effectively communicating the Gospel?

G. J. B.

Philip Melanchthon (1497-1560)

Reformer, humanist . . . and human

THE quadricentennial of the death of Melanchthon (April 19) brings into sharper focus the delicate profile of this great and tragic Reformer and Confessor. In August of this year some hundred Luther experts will meet in Muenster to observe the anniversary of the final deliverance of this brilliant, irenic, timid, wavering soul from his great dread, the *"rabies theologorum,"*—the "fury" which, however, Philip himself had largely kindled.

Melanchthon's contributions to the Reformation, while he was Luther's colaborer and close friend, are inestimable, his *Augustana* and *Apology* constituting the primary Confessions. However, the farther he drifted from his moorings, the less estimable are his reforming efforts.

Melanchthon, nephew of the celebrated Reuchlin *(De Rudimentis Hebraeicis)*, was by training and inclination first of all a humanist. Therein lay both his strength and weakness: on the one hand, facility with the languages, rhetoric, dialetics; on the other, a dangerous deference to the human mind in matters of doctrine. Melanchthon was also very human, often choosing the path of concession over confession, as in the *Loci communes* (1535), the *Variata* (1540), and the Leipzig *Interim* (1548).

Some harsh things have been said about Philip, not only by so-called "Gnesio-Lutherans" but by others, including Calvin. On the other hand, extenuating circumstances have been adduced. Nevertheless, a man's accomplishments must, finally, be evaluated not on the basis of his intentions and motives but by what he actually effects. And the seeds which Philip sowed did ripen into the bitter fruit of dissension and division among the Lutherans.

For a recent interpretation of Philip the reader may refer to Clyde Leonard Manschreck's *Philip Melanchthon: The Quiet Reformer* (1958); also to Franz Hildebrandt's *Melanchthon: Alien or Ally* (1946), a more technical monograph. And, while we are about it, why not review the *Confessions*?

Among us perhaps Melanchthon is remembered chiefly as the man who "changed the *Augsburg Confession.*" But it is well to recall at this time that he also wrote it. *E. H. H.*

Lectures on Preaching

A condensation of a series of three lectures by Dr. Faris D. Whitesell of Northern Baptist Seminary, Chicago, given at Concordia Theological Seminary, Springfield, December 2-3, 1959, as the Fred Rutz Foundation Lectures. Dr. Whitesell is the author of VARIETY IN YOUR PREACHING.

I. PREACHING THE BIBLE TODAY

WE ARE using the theme, "Preaching the Bible Today." We understand what that means: The written Word of God, Scripture given by divine revelation. The Bible may not all be written *to* us, but it is all written *for* us, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. I believe with you that the Bible is verbally inspired and is infallible in all its parts when rightly interpreted and understood.

I wish to discuss three factors involved: First, the handicaps; second, the encouragements; and third, the methods of preaching the Bible today.

Handicaps To Preaching The Bible

The first handicap to be encountered in preaching the Bible is ignorance of the Bible. People today are generally Biblically illiterate. They lack firm hold of the unfolding history of the Bible; they do not know the messages of the books of the Bible; they cannot locate the great personalities of the Bible correctly as to time and to contributions they have made; they fail to grasp the ruling lines of doctrinal truth in the Scriptures; and many would be hard put to locate even a dozen of the great verses in the Bible. We must patiently and carefully explain what we are trying to preach, when we preach the Bible.

The second handicap that we face is that of perverted notions about the Bible. The Bible is the most accessible of all books, yet people seem content much of the time to receive their ideas about it from second-hand sources—popular magazines and articles, religious movies, radio broadcasts of the cults and isms, or some religious fanatic. These erroneous notions prejudice people against the real truth of the Scriptures. Yet truth is stronger than error, and the Bible is the only remedy. We must keep on preaching it. The Prophet Jeremiah said that the Word of God burned like fire in his bones so that he could not withhold it. So it ought to be with us when it comes to preaching the Bible.

Shallow thinking on the part of the people is another handicap to preaching the Bible today. People seem to have no time for meditation, no time to talk, to argue, to listen to debates and to weigh the merits of issues, to think below the surface. So we must keep the material pitched to the popular level. We must explain carefully and illustrate adequately or our people will fail to follow our thought. They will lose interest and miss the benefits of the sermon.

Still another handicap is the increasing dullness to spiritual realities. There is a lowering sensitivity to sin. People read the daily news accounts of immorality, lust, lawlessness, crime, bestiality, murder, robbery, and they say that they are not guilty of sins like these. They consider themselves to be relatively upright, good, honest, and respectable. The Lord ought to be proud of them! They overlook the divinely condemned sins of selfishness, pride, covetousness, lustful thoughts, and sins of omission. The only remedy for this is preaching the Bible. It condemns sin in all its forms. It exposes and reveals sin like a searchlight turned into dark places, revealing all that is there.

Another handicap is the easy tolerance of all religious views. People have been conditioned to believe that all religions are of equal value; that it does not make much difference what one believes or what he practices religiously, so long as he is sincere and satisfied with his own beliefs. So our problem today is not only to get people to accept the Bible as the Word of God, holy and unique among books, but to accept it as worth investigating, believing, practicing, living by, and dying for.

Still another handicap is materialism. People become so sated with material possessions that they lose their sense of spiritual values; lose the power to discern between good and evil. They lack the moral and spiritual integrity to choose the good against all odds. The Kingdom of God seems so remote and unrealistic that it is difficult to induce people to take the Bible seriously, to believe that it is relevant for our time.

Still another handicap is conformism. We wish to do what other people are doing, have what they have, live as they live, pattern our lives after the trends of our fellow-citizens. Certainly this is not all to be condemned, but when it lowers our morals,

deadens our conscience, takes our eyes off Christ and His claims, it is wrong.

The final handicap I would mention is scientism, the idea that science is God, that science supplies all we need. For many people the Bible is out-dated, unscientific, full of faults, myths and miracles which could not happen in a universe of law and order such as science presents. Since religion cannot be put into a test-tube and analyzed, its value is questioned.

Encouragements to Preach the Bible

Now the aother side of the picture—the encouragements to preach the Bible today. The first one I suggest is the hunger for reality. Our age is becoming tired of sham and tinsel. People realize that they need something more than this world affords. Many persons recognize a deep longing in their hearts to be relieved of frustration and dread, but they bury it beneath other concerns. However, once the subject of vital religion is discussed and men know that they are not to be propagandized or victimized, they will open up and talk freely and eagerly. It seems to me that we can capitalized on this hunger for reality, for the Bible presents reality. Its message strikes deep chords of responsiveness.

Another encouragement for the preaching of the Bible is the sense of insecurity which we encounter. In spite of all the scientific advancement, the new drugs, the elimination of disease, the lengthened life span, the fear of death is still with us. War is still a possibility. Tragedy lurks in our streets. Lawlessness, crime and delinquency appear to be getting out of hand. A hidden super-government of gangsters and racketeers has imposed itself upon the government of our cities. We are neither safe in body nor in possessions when we leave our homes and walk our streets. Any of us could be attacked any time, anywhere. There is reason back of this sense of insecurity that prevails today.

But the one who believes the Bible and accepts it knows that in spite of shattered faith in people of our time we can still trust the God of the Bible. Men in high places in business may go wrong; television idols may fall; disc jockeys may be bribed; and government officials may link themselves with crime; our educators become prophets of doom; and even some ministers compromise moral standards. But there is One whom we can trust, the God of the Bible.

His words and His promises need to be proclaimed in this day in which we live.

As our scientists seek to explore outer space in our day, the minds of people have been lifted somewhat off this world, to think of what might be "out there" on those other planets. Surely this gives us opportunity to say that our God is an omnipresent, omnipotent, transcendent God who created all of this and who guides all of this for His own honor and glory. It gives us opportunity to say that the Christ of the Bible is the first and only true "space man." He came down from heaven and He has returned to heaven, where He is seated at the right hand of God the Father Almighty. He is in control of all these planets and all people and all time in this universe and any other universes that might be.

There is also the menace of Communism. Practically one-third of the population of the earth is in countries under Communist control. It is reaching out its tentacles to enlarge its dominion. We have an incentive to preach the Bible today as never before since the sweep of Islam across the world.

We have an encouragement in the new translations of the Bible that are appearing today. As people read the Bible in the more recent versions, they see that the Bible can speak to us today, that it does have relevance.

We are also living in an age of new discoveries about the Bible. The Bible has come alive under the impact of new archeological discoveries. It is being recognized as a book that has solid historical foundations, a book of unquestioned reliability in its picture of the life, times, and people of its age . . .

The final encouragement I would mention is the reappearance of the Near East in the headlines. Today we read about Israel, Syria, Egypt, Jordan, Cypress, the Dead Sea, Lebanon, about Jerusalem and Galilee, and all these familiar biblical places. People are having to learn the geography of the Bible today if they are to understand what is going on in the news. Surely this is an encouragement to preach the Bible.

Our Method of Preaching the Bible

I say first that we should preach it generously. By that I mean that we ought to preach it in large portions, whole messages on a

book of the Bible, or a series of messages from books of the Bible. We ought to preach it by chapters, by great events and movements, on the great personalities, by great thematic units, by great doctrines. And I believe also in preaching it by the Christian year plan as many of your ministers do.

In the second place, we ought to preach the Bible intelligently; put all of the scholarship back of it that we can command; explain its customs, places, thought-forms and the connections of every passage. We ought to preach it from a careful study of the original languages, so we will be fresh and original in our preaching.

We ought also to preach the Bible spiritually. We ought to disclose the deepest spiritual meaning in each passage we expound. This does not mean allegorical, esoterical, symbolical, fanciful meanings. No, we should stay with the literal, primary, grammatical, historical, contextual meaning for every passage we discuss.

Then, we ought to preach the Bible respectfully. That is, we should respect the personalities, the minds, and the rights of our hearers. We owe it to people to give them the right explanation of the Scriptures as far as we can ascertain it. But when it is debatable, we owe it to them to give them the option of choosing between two or more views that may seem to be equally valid.

We need also to preach the Bible popularly. We must simplify it, illuminate it, translate it, clarify it, if we wish to reach the popular mind.

Again, we need to preach the Bible honestly. We do not want to remove the ancient landmarks that our fathers have set. Certainly we must have respect for the men who have gone before us and left the bright fruits of their meditation and study. On the other hand, we need liberty enough to face every Bible passage with the honest purpose to find its true meaning and with full commitment to accept that meaning as our interpretation for that sermon. A proper use of modern facilities and of language study would certainly help us to do this.

Then, finally, we need to preach the Bible relevantly. This is one of the prime concerns in preaching literature and homiletic fields today. It is amazing how relevant the Bible is when once we understand it. It fits ancient times, two thousand years ago. But in another sense it is timeless. It cannot be dated to one par-

ticular point in history. In our study of the Bible for sermonic purposes, we have to dig below the surface and get underneath local and temporary meanings and find those timeless and universal truths which stand against life today as they stood against life in that day. So, let us preach the Bible today as never before.

II. IMAGINATION IN PREACHING

Imagination plays an important role in modern life, especially in those pursuits requiring creativity. The poet, the fiction writer and most all writers, the architect, the sculptor, the artist, the painter, the advertiser, the educator—all must lean heavily upon imagination if their work is to be well received.

It is not surprising that all homiletical authorities mention that imagination has an important role in preaching. The truth is that neither artist nor poet need so ready a use of imagination as the public speaker. In the pulpit, everyone who has excelled as a biblical preacher has done so largely through his appeal to the imagination. Doubtless also, everyone who has failed as a popular preacher has been lacking this.

Imagination Defined

Imagination is the image-making factor of the mind. It puts abstract ideas into pictures. It deals with reality and is under the control of facts. Thus it is to be distinguished from fancy, for fancy soars into areas completely beyond the realm of human experience and out of touch with reality. But imagination never does. Stories of planet people who invade our world in strange modes of transportation are purely in the realm of fancy. But imagination stays within the hard concrete facts of human existence. It fights shy of all daydreams and all losing of contact with reality.

Types of Imagination

Imagination is one faculty of the mind, but for purposes of how it functions we might think of it as types. I suggest the most common is historical imagination. It is an imaginative revival in a preacher's mind of historical events and narratives of the Bible. It makes them live by putting them in living pictures, filling in the blank spaces in the Biblical account, entering into the life of the past by hearing the conversations, seeing the people in action, suffering and rejoicing with them. Historical imagination needs to be based upon careful study of the history, customs, geography,

social, political, and religious conditions of the time. With all the wealth of background material available, there is little excuse for perverting the material by fancy rather than re-creating by sound imagination.

A second type is sympathetic imagination—the use of imagination to enter into the experiences of others and see life through their eyes. To put ourselves in the place of others will give their needs a new importance and urgency, compelling us to speak not of some pet interests of our own, but of living issues that touch upon our hearers, thereby holding attention.

A third type of imagination—and perhaps the highest type—is called creative. This type takes hold of all materials and puts them in new relationships so as to create an entirely new approach and appreciation. It may be used to create illustration where no actual ones are ready at hand. Preaching on an abstract truth and lacking a good illustration, the preacher imagines one. Such, it seems to me, were the parables of Jesus.

A fourth type of imagination I would call prospective or futuristic imagination. This deals with things of the future but predicted in the Bible as certain to occur. Most preachers like to preach about heaven. But Scripture gives few details, so we may rightly use our imagination to fill in and add to the details of what the Scripture says, as long as we do not contradict any of the statements in the Scriptures. The same applies to the final judgment and the return of Christ. In order to present such truths imaginatively, we will use figures of speech, similes, metaphors, comparisons, contrasts, personifications, apostrophes, dramatization, imaginary conversation to concretize our ideas.

Imagination Needs to be Cultivated

Every person of normal capacity has imagination, but our educational system usually does not develop the imagination as it does the logical faculties. Theological students receive training in analysis and synthesis, but little in creative imagination. As a result, their sermons are often factual, abstract, and drab. We can, however, cultivate the imagination.

The first and best way of cultivating the imagination is by mastering the Bible. The Bible is full of imagery, colorful events,

and dramatic scenes. The student learns to see the pictures in the original languages of the Bible and his imagination is bound to be stimulated. Hebrew is a language of pictures, strong on nouns. The Greek is a language of pictures, strong on verbs, action and movement. The Bible is a great stimulant to imagination.

Then, by ministering to others we can cultivate our imagination. As we counsel with people, visit with them in their homes, help them in their troubles, our minds are stimulated, our sympathies are stirred, and we begin to imagine how we may help these people, how they may do better for themselves and live more victorious lives.

We cultivate our imagination also by reading poetry, fiction, and especially biography for information, for stimulation, for illustration; by studying the works of art; by listening to good music, letting it carry us away into the realms of harmony and meditation; by listening to sermons and lectures, letting our imagination fill in between what is said; by vocabulary development; by writing with the purpose of using our imagination, and, of course, by careful observation.

Benefits of Using the Imagination

The right use of imagination clearly makes preaching more interesting; gives it more vitality, color, vividness and movement. Imagination helps the hearer to remember what he has heard in the sermon.

Imagination gives the preacher enthusiasm for his sermon. If he takes time to put imagination into it, he puts his heart into the message. It takes hold of him and he preaches more vigorously and earnestly. It makes sermonizing easier. It is in that creative realm that gets away from the "grinding" side of it.

If we use imagination, I think we are more likely to rely on prayer and on the Holy Spirit in our sermon preparation. There is something about imagination that is like the divine creativity, and we need the power and anointing of the Holy Spirit to do our best work in biblical preaching.

The Bible will also become more attractive to the audience if they can hear sermons that bring it back to life and see the scenes somewhat as they were in that day. I trust that all of us understand the power of imagination and will give it a larger place in our preaching.

III. VITALIZING EXPOSITORY PREACHING

The preachers who have made the most lasting contribution to the ages have been expository preachers. We think of such names as Origen, Chrysostom, Savanarola, Luther, Calvin, Knox, Zwingli, Bunyan, John Owen, Matthew Henry, F. W. Krumacher, Andrew Fuller, F. W. Roberts, W. M. Taylor, Joseph Parker, John A. Broadus, Alexander McLaren, F. B. Meyer, John Henry Jowett, and Campbell Morgan.

Homiletical authorities quite generally rate expository preaching as best for the pastoral situation and that for a number of reasons: It gives the people more of God's Word; it builds them up in the faith; it makes the preacher a more Biblically informed man of God; it creates an appetite for the Word of God in the people; it lays more solid foundations for Christian character; it enables a preacher to handle minor subjects which he might pass by altogether, unless they are treated in a passage of Scripture with others; it provides all the variety of emphasis that is needed in a preaching program; it helps the preacher to know what is coming up Sundays ahead, particularly when he is preaching through a book of the Bible; and it does give the preacher an opportunity to make some permanent contribution, if he can get his sermons into book or tract form. . . .

In spite of the ideal, not as many preachers follow the expository method of preaching as we would like. Perhaps they have not been taught the ideal and techniques of expository preaching in their seminary days. I am glad that this is not true of you.

I trust that you young ministers will determine to become effective expository preachers. No ideal, it seems to me, can be more challenging and rewarding. In order to do this you will need not only the necessary training in the seminary, but also the necessary tools for proper textual study, especially the great exegetical books which go down into the exegesis and interpretation of the Word of God. We ought to avoid homiletical commentaries that provide ready-made, pre-digested sermons and outlines. For expository preaching is an honest and faithful effort to unfold the basic, pri-

mary, grammatical, historical, contextual meaning of a passage of Scripture, and to make that meaning relevant to life today by the best possible use of all homiletical skills.

But how shall we vitalize expository preaching? What can we do to put life and color and flavor into it so people will like it and want more? I have five suggestions:

First, vitalize your organization, your outline, your structure. Get an underlying, timeless, eternal truth as your theme. Let it branch out through a bright refrain, thesis, or proposition which summarizes the whole sermon in one sentence into a structure that is coherent and logical, harmonious, and meaningful. The main points in the sermon should give thrust to the sermon. They need to be words that have vitality and life in them, verbs or nouns or both, stirring sentences or questions, so that every point makes an impact. That rules out an outline that is simply a jotting down of the main ideas of a passage of Scripture in the order in which you find them. Points should be linked together meaningfully. Every point should have significance and permit proper development.

Then vitalize your explanation. People want explanation, but nothing dead and dry and dusty. Unfold the meaning of your passage as vividly as you can. Use the word pictures you get from your study of the original languages. Bring in material from geographical, historical, and archeological sources that help you set this meaning in a life-like situation. Be on fire with the greatness of your message. Let your imagination soar. Let your style concretize and dramatize your ideas. This is explanation indeed!

Vitalize the application. Application means putting the truth to use. This is most important. First explain, then apply. Then gather it up in the conclusion into a final burning focus and appeal for vital response.

Vitalize also by appropriate illustrations. People are picture-minded. We must use illustrations if we are to arouse interest and

move our hearers. Use enough illustration to let in the light, but do not overload the message with stories. One illustration for a point is sufficient, but let it be rightly adjusted to the sermon.

Finally, vitalize expository preaching by doing it in the power of the Holy Spirit. We should seek to be filled with the Spirit as a continuing daily experience, walking in the light of God's Word. We should seek to prepare the sermon in the power of the Spirit. Then we can certainly count on that same Spirit to help us, both in preparation and delivery. For this we must live in the Book for our own spiritual guidance and nourishment and preach it to God's people to bless them and establish them in the faith.

Notes on European Lutheranism

During his recent sabbatical, Professor Naumann served on a visitation of European churches affiliated with and supported by the Missouri Synod. In the last decade he has also participated in numerous "Bad Boll" conferences with European theologians. Prior to that he was pastor in Hamburg. From this rich background, he has recorded his impressions of the theological scene in Germany today.

Martin J. Naumann

DRIVING through the European countries, particularly on the old side-roads instead of on the new highways, one has time to meditate on the reason for the twists and turns in the road. At times there are turns and twists one can't explain except perhaps by saying: "This was an old cowpath, later used by people, then by men in vehicles . . . Nice big trees have grown to the left and to the right of it, and it would be a shame to straighten out this road between Guggelhausen and Bebberdorf . . ."

Studying the theological scene in Europe, especially in Germany, we are faced with old and established traditions, customs, lingering confessional currents, national or local histories that all have had their effect on the course taken, growing up along the church's historical path, so that a radical straightening out would mean the cutting down of many accepted and ancient traditions. We met this explanation—we won't say "excuse"—frequently when discussing the possibilities of a break with traditional state church customs: *"Wir können aus unserer historischen Situation nicht heraus!"* We can't escape our historic situation . . . And it is true that tradition and history play a much more weighty role in the churches of Europe than we, who know only the theological scene in America, can imagine.

Even to describe in outline the various traditions would be impossible in less than a 300-page volume. There are now, after all, in Germany alone twenty-eight churches, United, Lutheran, and Reformed, who, according to their province or *Land,* have their own history and, to some extent, type of confession; and, of course, also their own constitution. All of them are well-organized. We find no disorder. There are many intelligent and highly trained leaders, theologians, pastors, and laymen active in these churches. In fact, the organization of these churches is that which, together with their institutions and buildings, appears as *the church* . . .

To attempt to evaluate all these on the basis of a few contacts would be foolish. They, nevertheless, all have some similar characteristics. They partake to a great extent of the character of the state church, although the actual ties with the government are not the same as they were before World War I. They lean on the support of the people who pay church dues in the form of church taxes, usually computed on the basis of the amount of income tax paid, e.g., eight to ten per cent of that amount is added to the income tax for church purposes. This is usually collected by the government. An increased income or higher standard of living increases the income of the church. The *"Wirthschaftswunder"* of the postwar Germany has given the churches a lot more money than they have had for a long time. Since most of the people of a province belong to the church, all except those exempt from income tax pay church tax, which with some people amounts to just a few dollars annually, but in the case of a successful business may run into many thousands per annum. Thus the churches still are at an advantage, at least financially, compared to the small Free churches completely independent of governmental help or control.

But we are interested in the theological climate. To understand something of the background of the scene we meet we must summarize what has gone on in Germany during the 19th century.

A Difficult Heritage

Politically and ecclesiastically, the 19th century had to live with a rather difficult heritage. There was the unimaginable political separatism of the innumerable small states and, analogous to it and connected with it, the confessional divisions into a similar number of churches. (For example: there were 373 independent political areas—some so tiny, as for instance Guckenzell, which had to supply its ration of military men, figured percentually at three and one-half infantrymen and one-third cavalryman. For the churches, this may illustrate: there was a state church consisting of one superintendant and one pastor.*)

Later, in Bismarck's Reich, there were only twenty-eight state-churches. Concomitant with the union in political areas (after the

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* Cp. Karl Heussi, ABRISS DER KIRCHENGESCHICHTE, 1957, Weimar, p. 172.

war for liberation—*"Freiheitskriege"*) were the attempts to reform the relations between the Lutherans and the Reformed. The Festival of the Reformation 1817 was to effect a Union. We are familiar with the act of King Frederick Wilhelm III. The union was enforced in Prussia but the other larger provinces did not concur. The result of this action was an increased attention to the Lutheran Confessions, especially, when a new Agenda was to be forced onto the churches. The complexities of the debates and interrelations between churches who were truly *"uniert"* and those who agreed to be united with both the Lutheran and Reformed elements retaining their character, etc., can hardly be envisioned by our American churchmen used to rather simple organizations. The 19th century also saw the introduction of a synodical system. This took some of the authority from the political rulers and gave it to the churches.

The events of 1918 and 1945 changed things radically. No more *"summus episcopus"* in the person of the ruler. Instead the "Bishop" took whatever monarchical character the leaders of the church had. The bitter battle between the part of the church dominated by the Nazis and the part of the opposition, the *"Bekennende Kirche"*, lost some of its significance during the critical war years. 1945 brought the end of the "Third Reich" and Germany had to reorganize in every respect. Also the churches had to do this. At Treysa, 1945, the leaders of the churches met. The EKD (EKID) with a council of twelve members was formed.

It was at this time that our own church leaders contacted the German Lutheran leaders, and a series of conferences, known in our Synodical Conference circles as "Bad Boll Conferences," took place, at which representatives of our church met literally hundreds of Lutheran professors and pastors every summer in series of meetings. This was the first real and informative contact which the theologians of the Missouri Synod had with Lutheranism in Germany. Not much of the modern German theological writings had been read in the United States since 1914. The first real contacts with the theology of Germany not only made evident that two kinds of German were spoken, but also that two types of theological language were spoken. The German theology proved to be confusing to the American Lutherans. Why? Because we were not aware of the theological development in Europe in the past one hundred years. The type of theological German-American was welcome to

the German pastors, few of whom could speak English. The type of theological language spoken by some of the German leaders was often hard to follow. In brief, American Lutherans had to learn to know and had to evaluate the situation in Europe.

What had happened? About the beginning of the 19th century the great majority of church people, the Protestant population of Europe in general, with the exception of some writers, were friendly to the church—the people of the lower estates more than the upper brackets. Even the rationalists were friendly to the church. There was an increase of respect for the church due to the French situation and the reaction of the romantics. Hegel presented a friendly agreement between philosophy and religion. After Hegel, his followers divided into a left and right wing. On the left were men like David Friederich Strauss and Ludwig Feuerbach, whose opinions by way of some popular writers of the same school reacted to the general public at the same time as materialism and socialism drove a wedge between the people and the church. Marx and Engels did their work at the same time, and the concept that "religion is an opiate for the people" militated against the churches. Positivism, a philosophy which either would make no statements on the existence of God or deny it categorically, with Darwinism, evolutionary philosophy, Haeckel's writings, etc.—all were attacks on the "simple-minded" church members who still believed the Bible to be the Word of God. . . . Came Schopenhauer, Nietszsche; came new "ologies" like psychology, sociology, anthropology, phenomenology and, finally, existentialism.

All these developments took place practically in the church. Men, members of the church who served as philosophers, scientists, theologians, notwithstanding the vow of ordination, were not held by their church to teach, preach and confess according to the Confessions of the Lutheran Church. Certainly the most blatant attacks on the Word of God were answered now and then, but in general it was, and is today, a part of the hard-to-overcome tradition that doctrinal discipline cannot be practiced. As long as the church as an organization was not threatened and its leaders were obeyed, no discipline was thought necessary. Accordingly, Bultmann, as an example, continues to teach. This is, of course, a very much generalized sketch of conditions. It may be added that academic and scientific theology is not much concerned with *Seelsorge*. That subject is not part of the university training.

Tenor of Theological Thought Today

One has the right to ask: "What about the many good things and excellent studies and books that come from Germany especially from the theological sector? What about the signs of a renewed interest in Luther and in the Confessions? Has the rationalistic past been successfully overcome? What is the tenor of theological thought today?" Among theologians today the question is not, "What does God say?" but, "What can man understand concerning God and His way of Salvation?" Higher criticism, never overcome, is so well established and entrenched that it is impossible to present one's theology if one still is so backward as to believe in inspiration, especially if this belief takes the form of faith in a plenary or verbal inspiration. One of the leading theologians declared emphatically at one of the conferences on The Lord's Supper that there was no point in talking together if the Missourians would insist on the use of the Bible as infallible source and guide. Naturally, the scientific attitude diminishes the value of the Lutheran Confessions. The first sentences of the Confessions to fall are the "condemnations" of the Confessions. From there this attitude forces the elimination of the Virgin Birth, The Lord's Supper, even the doctrine of Justification by Faith. The ministry of the Lutheran Evangelical Churches is, however, not uniform in its evaluation of the Scriptures or the Lutheran Confessions. We met men who almost fully share the orthodox position on the basis of the Word of God and we know some, on the other hand, who have only the vocabulary of Lutheranism. But it is at times hard to distinguish between the two. They belong to the same churches, they worship in the same form, they attend the same conferences and belong to the same church federations. They seem to follow a similar practice in the administration of The Lord's Supper. The subscription to the Confessional writings is still demanded of all entering the service of the church. This, however, is done largely to preserve the legal character of the church as a "Lutheran" church.

There are some other aspects of the situation in Europe. There is the renewed research in Luther. There is the fact that the liturgical development of the German churches is advanced beyond anything we have. There is the effect of Barth's theology which has called many back to the Scriptures. There is a decided opposition to the extremes of the existentialist philosophy of Bultmann and his followers. There are, above all, the developments of the very con-

servative *"Bruderkreise"* who are so straightforward in their theological criticism of the church that one marvels that they are permitted to exist within the system of the churches. There is hope in such a movement. Such men individually practice church discipline and watch over their members in the use of the Lord's Supper, hitherto an unheard of practice in the *Landeskirchen* . . .

Some Trees Must Fall

What should our hopes and prayers be? Outside of the fact, that the small Lutheran Freechurches, not under discussion here, must be the leaven, to whom God may give the power of greater influence, we can only hope and pray that the men of the *Landeskirchen* will liberate themselves from the historical and traditional bonds which have been a detriment to the church. In other words, some of the trees will have to fall, if the road is to be straightened. The peoples' church is a *"Fiktion"*, a traditional view that is illusion. The fact that about 1,000,000 members are registered as Lutherans in an area, e.g., Hamburg, does not mean that there is a strong church there. We see some strength in the *"Kerngemeinden"*, churches within the church. These are members who attend fairly regularly and want to be Lutheran. But the church will not dispense with the other great majority that is actually unchurched. The church feels it has to serve these, but serves only when and if these members ask the pastor to serve at baptism, confirmations, weddings, and funerals. The statistics of the large congregations prove that not even three per cent of the members of some congregations attend on an average of even one time a year at the Lord's table. The obligatory and traditional attendance of a whole relationship at the time when a boy or girl is confirmed makes up quite a share even of that low percentage. That the theologians themselves on the other hand cannot agree on anything in regard to The Lord's Supper except on some compromising statements, shows the reason for this condition within a church called evangelical or Lutheran. A true Lutheran church must know what it is—not a geographically-embraced number of citizens but the communion of believers who gather about the signs of the church, the Word and the Sacrament.

We would wish that the concern for the truth and nothing but the truth of God's Word would motivate the churches to elim-

inate from their membership even some of the "important" members, some of the heretic teachers and professors who are eminent scientists, but hardly could be considered guardians of the church's life and doctrine.

The Ecumenical Movement

But these pious wishes seem doomed to disappointment because of the movement that seems the strongest element in Protestantism today, the ecumenical movement. Where there is no confessional fortitude but only theological latitude the move to unite can hardly fail to make an impression.

For the "ecumenical" tendency of our time had its organizational evidence also in Germany after the recent war. For three years (from Treysa, 1945, to Eisenach, 1948), three very divergent types of "churches" met and labored. Each point of view attempted to dominate the planned federation. The result was a compromise. The *"Grundordnung"* of the EKD although claiming to be a federation and not a church, nevertheless in the preamble states: "Foundation of the Evangelical Church in Germany is the Gospel of Jesus Christ, as it is given to us in the Holy Scripture of the Old and New Testaments" (transl. from the German, Cf. Heinz Brunotte, *Die Grundordnung der Evangelischen Kirche in Deutschland,* 1954). The preamble, however, also states that for the understanding of the Scriptures and of the ecumenical creeds, the confessional writings of the various churches or congregations are valid *("massgebend").* Although this was not to be a church, and although in general there was to be no altar-fellowship between these churches in the EKD, yet in view of the post-war situation and the needs of refugees it was suggested that "love" required the admission of members of other confessions to Lutheran altars. In the meantime, it can be noted here, efforts at arriving at a joint declaration in the doctrine of The Lord's Supper resulted in the *"Arnoldshainer Thesen",* which themselves have led to renewed debates. The theses were a compromise and were interpreted by each of the contending groups in their own way. They were published in a booklet, *Zur Lehre vom Heiligen Abendmahl,* with an introduction by G. Niemeier, who sketched the course of the talks from 1954-7, and with significant commentary by H. Gollwitzer, W. Kreck, and H. Meyer. The three men, each illustrating the theses according to his understanding of them, made evident the character of the theses as an attempt

at compromise . . . (*Zur Lehre vom Heiligen Abendmahl,* Chr. Kaiser Verlag, Muenchen, 1959). These theses were the subject of debate at a number of the "Bad Boll Conferences" in the summer of 1959.

Before the EKD was constituted in 1948 (to be exact, five days before), the VLKD constituted itself . . . not so much in order to block the formation of the EKD, but rather to establish the character of the EKD as a federation and to affirm the confessional character of the churches of the Lutheran conviction. Three of the thirteen Lutheran churches within the EKD are not members of the *Vereinigte Ev. Luth. Kirche in Deutschland* (VELKD). We cannot avoid the impression that the membership of Lutheran churches in the EKD is real church-membership, although the EKD claims to be only a federation. In practice there is little distinction made between the various churches, for instance in the question of altar-fellowship. Protests of the VELKD against member churches, as against the *"Pfaelzer Landeskirche"* which established altar fellowship with the English Congregationalists, were of no avail. (Cf. *Was ist mir der Kirche?* by H. L. Poetsch, Feste-Burg Verlag, Oldenstadt, 1959). The theological scene is muddled and presents no real hope for a decided confessionalist attitude. The opinions on the meaning of the Arnoldshainer Theses were, to cite an example, not divided according to Lutheran, Reformed, or Union theologians, but, as Gollwitzer points out in his commentary on the Theses: *"dass es sich in keinem Stadium um einen Dissensus gehandelt hat, bei dem* DIE *Lutherischen* DEN *reformierten Partnern gegenuebergestanden waren, sonder immer um Differenzen, bei denen auch Mitglieder gleicher konfessioneller Tradition (im besonderen der lutherischen) einander widersprachen."* Briefly: in the arguments on the Theses the differences were not divided according to Lutherans and Reformed but were evident especially among Lutherans. (Cf. *Zur Lehre vom Heiligen Abendmahl,* p. 20). A very good and detailed analysis of these theses is presented by August Kimme in *Der Inhalt der Arnoldshainer Abendmahlsthesen* (Lutherisches Verlagshaus, Berlin, 1960).

It is the confused and contradictory character of the theological scene that causes church members and church leaders to look for a cure of the "sinful divisions", as they have been called, among

churches. Since the hope for an agreement on even the most fundamental principles of the Evangelical Church is so slim the leaders and the people look for a more evident sign for the confessed unity of the Church. . . . The envious glances at the solidarity and magnitude of the Roman church lends impetus to the movement falsely called the "ecumenical" movement. How far, however, principally also the Lutheran churches of the world are from uniting on a Scriptural and Confessional basis can become evident when one studies (reading will not be enough) a book like that of Ernst Kinder, *Der Evangelische Glaube und die Kirche* (Lutherisches Verlagshaus, Berlin, 1958). For the appeal Dr. Kinder makes for true ecumenicity on the basis of the true signs of the Church, the Word and the Sacraments, is so far from what the general policy of the churches, that this excellent study may have, we regret to say, as little result as had Werner Elert's book on *Abendmahl und Kirchengemeinschaft,* (Lutherisches Verlagshaus, Berlin, 1954). The tidal waves of ecumenicity, with their publicly demonstrated "get-togetherness" are not washing away any of the organizational structures of churches, but by their tremendous pressure tend to obliterate and wash out the last confessional consciousness found within the framework of these ecclesiastical structures. The organizations as skeletons will outlast the living congregations. The true members of Christ's Church will find themselves dispersed, living in the hope and promise of their Lord, that, in spite of divisions and offenses here, the true spiritual unity will be evidenced in the adherence to the signs, the Word and the Sacraments, and will finally stand revealed in that day when the works of men's hands will perish. Uniting on the basis of Scripture is God's will; uniting without this agreement on Scripture's teaching is much easier, but has no promise from God.

The Lutheran Free Churches

In this situation in Europe the position of the brethren of the Free churches, meaning the Lutheran Free churches in fellowship with members of Synodical Conference, presents more than just a bright spot. The theologians of these churches, though numerically not comparable to the ministerium of the other Protestant churches have the advantage of having experienced the impact of liberal theology both in their training—many are university men—and in their struggle for the preservation of the genuinely Lutheran church in Germany. As was the case with our own Missouri men,

these too were brought in closer contact with the German pastors by the conferences after the last war. Their training and experience in such close proximity to the churches in Europe and their staunch defense of the Lutheran Confessions for more than a century gives them a more thorough understanding of the problems to be faced. The seminary at Oberursel and its small staff can and does exert a theological influence far beyond that indicated by the number of professors and students. The *Lutherischer Ruundblicke,* bringing theological discussions on a par with theological literature of the much stronger churches, has been noticed by both the Protestant and the Roman world. The Free churches may be at a point where they can support their own congregations without the financial help of American churches. As to the seminary in Oberursel, however, we must see that it is of such significance to the Lutheran world that the sister-churches in the world, who recognize the strategic position, must support the institution with fervent prayers and material help wherever possible. The work of the men in Europe will have to give us guidance in the evaluation of the theological developments at least till we have sufficiently caught up with scientific theology to fight the trend toward ecumenical dissolution everywhere.

Pastor At Work

a critical review

THE PASTOR AT WORK. By various authors. Concordia, St. Louis, 1960. 414 pages. Cloth. $6.50.

Since this volume deals with the practical ministry, it seems to call for an evaluation by a pastor in the field. Our guest reviewer is a seasoned clergyman who writes penetratingly from his rich background of parish experience: H. M. Schwehn, pastor of Peace Evangelical Lutheran Church, Fort Wayne, Indiana.

In his book THE MINISTER: HIS LIFE AND WORK*, the late Dean William Adams Brown included a discussion on modern theological education. It was his contention that "the chief weakness of the professional training of the clergy is in the realm of pastoral theology." Too often, pastoral theology has been content to remain in the idealistic clouds of theory, refusing to descend to the realistic and recalcitrant soil of practice. All too many seminary graduates have made the disillusioning discovery that, while they had been fitted out with all of the accouterments of theoretical battle with The Enemy, The Enemy fights along lines of his own choosing, and they are not always commensurate with theory!

Recent years have seen numerous volumes added to the library of Pastoral Theology. THE PASTOR AT WORK by Concordia Publishing House is one of the most recent additions. Regrettably, it adds little if anything to what is already in the library. Those who are willing to invest $6.50 will be disappointed to discover that the most impressive thing about this collection of theological articles is the list of contributing authors. The book's jacket describes it as "an invaluable guidebook for those who preach the Word of God and have congregations in their care". This is a rather loose use of the adjective. "With so many different authors . . . a certain uniformity . . . had to be forfeited," says William H. Eifert in the book's preface. This observation cannot be gainsaid.

The General Literature Board of The Lutheran Church—Missouri Synod is to be commended for having encouraged the production of THE PASTOR AT WORK. It could have meant a very real contribution to the literature of the church. But ambition sometimes outstrips achievement. One is left with the impression that the volume was designed to appeal to a limited market rather than to satisfy a need. It will do neither. Clergymen of The Lutheran Church-Missouri Synod who own PASTORAL THEOLOGY by John H. C. Fritz or its predecessor AMERIKANISCH-LUTHERISCHE PASTORALTHEOLOGIE by

* THE MINISTER: HIS LIFE AND WORK, p. 194 (Abingdon-Cokesbury Press, 1937).

C. F. W. Walther will add nothing to their library by the purchase of this new publication, with the possible exception of a few articles on Public Relations, Evangelism, Administration, and The Arts.

The Heart and Core of It All

The initial chapter, "The Pastor At Work," from which the book gets its title is by Richard Caemmerer. He admits that it "seeks to present an initial summary, point out what is to be the heart and core of it all, and to indicate at what point the pastor's work carries out the plan of God and, therefore, stands under God's own promise . . ." (p. 1) Commenting on and various Biblical terms used to describe the pastorate, Caemmerer concludes that pastors have two basic tasks: feeding and leading people. The chapter does furnish a succinct summary of the requirements and goals of "the vocation of a contemporary, busy parson". (p. 12)

Chapter II titled "The Pastor As A Person" by O. A. Geiseman submits that a pastor is a person of dedicated soul, reverent and cultivated mind, and consecrated body. One may ask if the chapter was at all necessary in view of Chapter I.

Chapter III on "The Pastor's Family" by A. O. Rast covers slightly more than seven of the volume's four hundred fourteen pages. This article is replete with such generalities as "Of course, the pastor's family is human." (p. 37)

Chapter IV, "The Pastor and Synod," by the late Arnold Grumm, one-time vice-president of The Lutheran Church-Missouri Synod, is simply a commentary on the SYNODICAL HANDBOOK of THE LUTHERAN CHURCH - MISSOURI SYNOD. Much better had the entire chapter been devoted to one of its small paragraphs which treats of a pastor's relationship to his fellow pastors.

Oswald Hoffmann who is, perhaps, best qualified among the clergy of The Lutheran Church-Missouri Synod to write on the subject, does an excellent job of summarizing the matter of Public Relations in Chapter V titled "The Pastor and The Public." The Bibliography is very good and could be helpful to anyone who wishes to understand better the whole area of public relations. Dr. Hoffman's comment that the Christian congregation "ought not neglect any avenue of communication within its means in order to identify itself with the Gospel of Jesus Christ" summarizes the summary. (p. 60)

Henry J. Eggold, Jr., writes of "The Christian Congregation" in Chapter VI. Definition of the term, a brief Biblical history of the congregation, a review of membership requirements in the congregation, and two brief paragraphs on the privileges of the congregation make up the first part of the chapter. The second half of the chapter treats of congregational duties. The greater part of this section has to do with church discipline and how to deal with the lodge member. Of the twenty-one books and tracts listed in

the bibliography, fourteen have to do with some phase of the lodge practice of The Lutheran Church-Missouri Synod.

Doctrine of The Call

Chapter VII, "The Doctrine of The Call," by Albert H. Schwermann, holds the distinction of being the longest chapter in the entire volume, covering forty pages. A note which prefaces the chapter acknowledges indebtedness to John H. C. Fritz's PASTORAL THEOLOGY, stating that this forms the basis for the presentation. It is a disappointing chapter, since it is repetitious of what has already been said. The disappointment arises from the knowledge that one of the subjects which is most often discussed and debated at pastoral conferences is the doctrine of the call and present practices. This article does nothing to clear the air. The section of the chapter which is headed "Ministers in Missions and Auxiliary Offices" hardly answers the multiplicity of questions that have arisen with respect to these offices and the doctrine of the call.

Chapter VIII on "The Pastor In The Pulpit" must have been a chore for the author, Richard Caemmerer. He is obliged to compress into ten pages what consumes semesters of his seminary teaching. The result is simply a stating of some basic principles and a skimming of the surface. Its one service is to recognize that preaching is an important part of being a pastor, but this was already stated in Chapter I.

Nuptial Communions

Chapters IX through XI give good, practical, and specific directives to the pastor as he carries out his ministerial functions before the altar and in the administration of Baptism and the Lord's Supper. These chapters are authored by Roger Sommer, John Theodore Mueller, and Fred Kramer, respectively. It is interesting to note that in his article on "The Pastor and Holy Communion" (Chap. XI, p. 174) Kramer does not agree with the author of Chapter XII in regard to nuptial communion. "The use of the sacrament in the wedding service may be looked upon as a private communion in public . . . Unless conditions are ideal, a better solution would be to have the couple receive the sacrament together at a regular communion service just before or soon after the wedding," says Kramer. His fellow contributor to THE PASTOR AT WORK, Erdmann Frenk, in his chapter on "Marriage and Related Matters" writes: "Nuptial communions, if properly celebrated and integrated in the service, serve a wholesome purpose." (Chap. XII, p. 187) This latter chapter is very good and provides an excellent bibliography for the pastor who is becoming increasingly confused by the modern spectacle of divorce among his own parishioners as well as among the infidels.

E. J. Mahnke's article (Chapter XIII) on "Pastoral Care of The Sick" is very clinical in its approach and offers basic directives to the pastor for this important phase of pastoral activity. This may also be said of the following chapter (XIV) on "The Christian Burial Service" by J. Franklin Yount.

Better to have titled Arthur C. Repp's Chapter XV "Parish Education" than "The Pastor and Parish Education." It adequately covers the teaching

opportunities of the church but in only a very general way demonstrates where the pastor fits into the whole scheme of things. There are, of course, sentences here and there which indicate that the pastor ought to be involved. One might ask why a separate chapter was not devoted to the matter of confirmation instruction on the adolescent and adult levels, since these are such important areas of responsibility for the pastor.

"Effective Biblical Evangelism" by the late A. H. Haake is the title of Chapter XVI. The article is true to its title. Here again the reader will find general statements as to the pastor's responsibility but very little about how to go about discharging that responsibility.

The Burdened Soul

Chapter XVII headed "The Pastor and The Burdened Soul" is written by Edwin Nerger. By his own admission, the author states that the chapter is nothing more than a "summary of pastoral counseling on the basis of personal experience and in the light of some of the better materials that have been written on the subject." (p. 277) A glance at the bibliography reveals how limited the article is in its coverage of the subject. What it says may be true, but it will give a minimum of help to the pastor who is searching for answers to some of his weighty counseling problems.

Why a separate article on "Stewardship In General" (authored by Carl W. Berner, Chapter XVIII) is included in this volume is a legitimate question. Why not "The Stewardship Of The Pastor" since this is allegedly a volume devoted to "THE PASTOR AT WORK?" The following chapter coauthored by Erwin Kurth and Herman Zehnder and titled "The Stewardship Of Money" is nothing more than the presentation of their program for conducting a successful every member canvass. In that respect, it is one of the most practical chapters in the entire book.

The title of Chapter XX may be misleading ("Reaching Out To Human Needs" by Charles A. Behnke) in that it deals with special classes of people who are in need of pastoral care. It treats of Family Welfare, Unmarried Mothers, the Handicapped, the Aged, and the like. It is a good chapter, written by an able pastor who has had much experience in these special areas.

"Parish Administration" (Chapter XXI), the title of Kurt Biel's contribution to the volume, is necessarily repititious of matters which have been discussed at greater or shorter length in earlier chapters. To cover the matter of parish administration in twenty pages is a task that would have befuddled even Aladdin's celebrated genie. At least, the chapter does call attention to the need for better parish administration.

Ottomar Krueger's "Societies In The Congregation" (Chapter XXII) admits that there are such things, that there are problems, but offers little help in the way of meeting and solving the problems. The bibliography contains no listings later than 1932! This is surprising when one is aware

of all the research which has been done in the area of group techniques in recent years.

If you are a devotee of the arts—the ecclesiastical sort—you will enjoy Chapter XXIII by A. R. Kretzmann. Its bibliography is a good introduction to the literature of the church in this field. This final chapter is titled "The Pastor and The Arts."

Summary

This reviewer feels that THE PASTOR AT WORK has attempted to cover a wide range of subjects rather than widely covering the subject. The book gets bogged down in a lot of generalities and repetitions. One wonders if any of the authors knew what the others were writing. How can one explain the lack of cohesion? The volume remains a collection of articles about pastoral theology.

One will search in vain for lucid and specific directives for the pastor in the area of his personal prayer life; the technique of visitation in the homes of parishioners; the virtue of Christian courtesy with special reference to its use among members of the same profession; beginning work in a new parish and the like.

Perhaps, the authors were restricted by the general format of the volume. Some chose to be too restrictive in treating the subject assigned. The publisher makes bold to assert that the volume is "practical, stimulating and edifying." To one who has been privileged to serve in the congregational pastorate for a score of years, the assertion is unsupported by the work.

H. M. Schwehn

Book Reviews

THE NEW SHAPE OF AMERICAN RELIGION. By Martin E. Marty, Harper & Brothers, New York, 1959. 169 pages. Cloth. $3.50.

Marty Marty, Associate Editor of the *Christian Century* and pastor of a Missouri Synod congregation in suburban Chicago, has written an incisive analysis of American religion. With Will Herberg, Marty recognizes that the prevailing religion in America is neither Protestant, Roman Catholic, or Jewish; rather, it is a "sentimental religious syncretism . . . a temporalization of religion in the democratic structures."

The author—as have many others—points to the spurious character of the alleged religious revival in America; he chides the professional fund raisers, activism in American churches, ecclesiastical bureaucracy in the local parish as well as on the national level, and meaningless ritualism. (Largely Southern Baptist in our views on liturgy, we read with intense pleasure the following sentence: "It is ironical that dilettante forms of the liturgical movement in Protestantism, concerned with beautifying or enriching worship, are borrowing the externals and overlays of Roman Catholic elements that are now being shed by the more informed and historically conscious liturgiologists.") (P. 145)

The author's chapter on *The Practice of the Parish* will evoke the interest of the average pastor. Here Marty discusses the "remnant" concept which he admits is not original with him.

> "So the remnant is not something one joins, or that one's minister points to. . . . *The Remnant is rather a goal. It is a becoming instead of a being in the Christian community. It is a hypothesis, a remembered rubric from Biblical times, reborn for a new day.* It is a principle for supporting the essential tasks of the Church and of Christian worship. It is never this or that permanently identifiable group of people.
>
> "Yet one must begin where one is. Parochial leaders must begin by developing the sense of the 'Difference' among those who show signs of deeper commitment. Their energies will go into enlargement of this core, not so much through multitudinism as through minimum contact with the maximum number of people." (P. 142)

We have long felt that American organized Christianity is primarily a *gemuetlich* social organization and only secondarily a religious fellowship. Dr. Marty's book tends to confirm this opinion.

George J. Beto

THE WAITING FATHER. By Helmut Thielicke, (Translated by John W. Doberstein). Harper & Brothers, New York, 1959. 192 pages. Cloth. $2.50.

The late John Fritz used to urge his students to preach sermons which were *zeit-gemaess.* Thieielicke's sermons are *timely* in the finest sense of the word. He relates the Christian Gospel to life.

Originally published in German under the title *Das Bilderbuch Gottes. Reden ueber die Gleichnisse Jesu,* this book presents discourses on sixteen of the parables of our Lord. While Thielicke's explicit statement of the *tertium comparationis* may not always be put in the traditional form, he impresses indelibly upon the minds of his readers the lesson which our Lord intended to teach in each parable. Even those who insist that a detailed statement of the atonement appear in every sermon—whether the text warrants it or not—will find that Thielicke usually conforms to this human canon.

Brethren of ours who visited Germany testify that great crowds listen to this Hamburg preacher. We can understand his popularity. His is life-related preaching at its best.

Buy this book. It will edify you personally; if you digest it, it will improve your preaching.

George J. Beto

SYMBOLISM IN THE BIBLE AND THE CHURCH. By Gilbert Cope. Philosophical Library, New York, 1959. 287 pages. Cloth. $10.00.

Of the five hundred plus volumes on art published in 1959 (Cf. *Time,* Dec. 21, 1959, p. 40) this one might easily be the most militantly anti-Scriptural. The author, who is described as an Anglican priest, stands "foursquare" on the foundation of Darwin, Freud, Einstein, and Jung. He is trying to find new meanings in the ancient symbols for people who no longer believe the cardinal doctrines. The symbolism of Genesis 1-4 is the major subject of the book, a "post-critical" discussion of the "Tree of Know-How," the serpent, the sexual awakening, the virgin-mother-consort motif, the two-brother motif, etc. The approach is that of the psychologist and philosopher. This is not a book which explains the meaning of Christian symbols.

A quotation will amply show the character of this book:

> "Using the principles of interpretation derived from psychological practice, it has been suggested, for instance, that (by the principle of reversal) Eve is really the Mother of Adam and that we are confronted with a Mother-incest situation and that the fundamental 'sin' is of this character and the guilt is associated with the murder

> of the Father by the primeval Sons. . . . In this interpretation the Tree is identified with the Father-God and, hence, eating (the fruit of) the tree becomes the cannibalistic meal 'enjoyed' by the Sons of their murdered Father whose 'trunk' they consume. Certainly, the notion of 'eating the god' to attain his *mana* is common enough in religions and undertones of this nature are not entirely absent from eucharistic worship." (p. 128)

This is blasphemy which deserves no recommendation. However, theological students, who are not as yet acquainted with the depths to which a liberated theology can descend, might read with profit how an author, who can find no defense for religion, except that "the energies of the unconscious need to be released", argues for the preservation of the shell of the church after the substance is gone.

Otto F. Stahlke

THE DOCTRINE OF GRACE IN THE AOSTOLIC FATHERS. By Thos. F. Torrance. Eerdmans, Grand Rapids, Mich., 1959. 150 pages. Cloth. $3.00.

This book, which was originally Dr. Torrance's doctoral dissertation at Basel, is a fine contribution to an important and too little known subject. The book is a study of the doctrine of grace and the related doctrines of the way of salvation as taught in the Apostolic Fathers, the Didache, the Epistles of Clement, Ignatius, Polycarp, Barnabas, and the Shepherd of Hermas. Dr. Torrance studies his sources theologically and linguistically, seeking to show how and why the early Church so soon departed from the New Testament teachings on these all-important subjects.

Perhaps the most valuable section of the book is the 35-page introduction in which the author studies the Greek term *charis* and related terms in Classical and Hellenistic Greek, and in Philo, as well as the Hebrew terms translated by *charis* in the Septuagint, and concludes with a study of the terms in the Gospels, Paul, and the remaining books of the New Testament. This portion is well worth the price of the book, giving the reader an excellent example of the type of word study which would be most useful in our sermons, conference papers, and classroom lectures.

In the opinion of this reviewer, the remainder of the book, dealing with the doctrine of grace in the Apostolic Fathers, while constituting the main part, fails to reach the level of the introduction. Perhaps this is due to the inferior nature of the author's material. At least, one concludes the study with the conviction that the level of the New Testament canonical books is infinitely far above that of the Apostolic Fathers, some of which for a time were regarded as canonical.

Dr. Torrance reveals himself as a firm believer in the principle of *sola gratia.* His Scottish Calvinism projects itself at times, but it is a pleasure to read a book in which the author combines a scholarly attitude with a theological conviction which he is not ashamed to confess. One gets the feeling that he is trying to be not only scholarly, but also to convey the great message of salvation by grace alone. We recommend this book to our readers both as an instruction in scholarly method and for spiritual refreshment. We need more such books.

J. A. O. Preus

A Message to Catholics and Protestants. By Oscar Cullmann. Translated by Joseph A. Burgess. Eerdmans, Grand Rapids, Mich., 1959. 57 pages. Cloth. $1.50.

We take it that the author needs no introduction. He is writing in the interest of the Ecumenical Movement. While he realizes that the unity of the church on an ecumenical basis is hardly possible, he declares that he is "optimistic about realizing Christian solidarity." (p. 26). This, he says, is already expressed in the prayers and theological discussions of those who are baptized Christians. He pleads for New Testament orientation of his point that our separation represents an offense. He recalls what the New Testament says about unity and division among Christians. And he comes then to his proposal, which is the burden of this monograph, that both Catholics and Protestants go beyond prayer and theological discussion in solidifying those who call on the name of Christ. And what, specifically, does he suggest? A yearly offering by both sides for one another; by the Protestants for needy Catholics and by the Catholics for needy Protestants. The ramifications of the scheme, the author's answers to objections, and the plea for an unbiased consideration of the proposal represent the summary content of the four short chapters.

C. W. Spiegel

Calvin's Doctrine of the Christian Life. By Ronald S. Wallace. Eerdmans, Grand Rapids, Mich., 1959. 338 pages. Cloth. $5.00.

The author, at present minister of Lothian Road Church in Edinburgh, is active in the Church of Scotland. Another book from his pen is *Calvin's Doctrine of the Word and Sacrament.*

A student of Calvin soon becomes aware of the grasp of Calvin's thought possessed by this faithful interpreter of the great French reformer. The secret of this lies, no doubt, in the wide range of reading and study throughout the writings of Calvin. The author makes much of the point that the study of a subject such as the Christian life according to Calvin necessitates that kind of effort on the part of a student. He, therefore, who has access to Calvin's sermons and commentaries as well as to his *Institutes,* can do no

better than to scrutinize Calvin's own writings to know his doctrine of the Christian Life. In lieu of such an apparatus, however, one will be aided greatly by the use of Dr. Wallace's book, which evidences a knowledge of Calvin's thought on its every page.

The book is written in a style that makes for easy reading and the sections and chapters are of sufficient brevity to keep the perusal of the book free of laboriousness. It might be fair to state that the work abounds in footnotes containing references mostly to Calvin's sermons and commentaries. For this part of the study a reading knowledge of French and Latin is requisite.

C. W. Spiegel

PAUL AND THE SALVATION OF MANKIND. By Johannes Munck, translated from the German by Frank Clarke, originally entitled PAULUS UND DIE HEILSGESCHICHTE. John Knox Press, Richmond, Virginia, 1959. 351 pages. Cloth. $6.50.

Prof. Munck of Aarhus University, Denmark, has produced a work which will gain high respect for its scholarship, its willingness to break with traditional explanations, and the novelty of many of its concepts. It is a provocative book which raises more questions than it answers. With many of Prof Munck's conclusions this reviewer finds himself in substantial agreement, and with others the reviewer is at least mystified, if not dissatisfied.

Munck is of the opinion that, while the theories of F. C. Baur as to a controversy between Paul and the Jerusalem Church have been largely demolished by Harnack (and we might add also by Ramsey), too many of Baur's premises are still current and normative in the Church of today. He undertakes, consequently, to set forth several theses of his own, in opposition to Baur, some of which are very sound and some of which are subject to considerable question. Munck's account of Paul's conversion, rejecting as it does all psychological explanations and all attempts to make it a purely human event, is excellent. In his discussion of Paul as the Apostle, his demonstration of a parallel between the call of an Old Testament prophet and an Apostle is intriguing. The author makes the rather startling claim, in a most convincing way, that the Judaizers of Galatians were not Jews but Gentile converts; that the congregation at Corinth was not rent by factions nor even by Judaizers, but rather that the Corinthians had rebelled against Paul because of their love of Greek wisdom. He presents Israel and Jewish Christianity as being disinterested in gaining converts from among the Gentiles. He even suggests that this was the attitude of Paul, the so-called Apostle to the Gentiles, who carried on his great mission program largely in the belief that the conversion of the Gentiles must precede that of the Jews to Christianity.

This is an odd book. There is so much to stimulate thought, so much which represents fresh and exciting insights into the early history of the

Church, yet so many things which disappoint. One who calls himself a believer in *Sola Scriptura* will certainly be disappointed in Munck's attitude toward Scripture. He has no trouble in stating that Acts and the Synoptic Gospels contradict Paul's Epistles, and since the latter are normative, the former must be wrong, p. 249. He seems to adopt many of the conclusions of form criticism. Likewise, many of his isagogical ideas are far from satisfactory. Further, he has certain theological notions which are mystifying, to say the least. For example, he suggests that the conversion of the Gentiles is only a representative thing, that as long as some members of each nation have come to faith, that nation has been evangelized. When this type of representative mission work has been completed among the Gentiles, then the conversion of Israel will occur. Munck suggests that the reason for the large Gentile delegation accompanying Paul on his trip to Jerusalem with the collection for the saints, Acts 20, was to provoke the Jews to jealousy so that they might thus be converted *en masse*. Of course, the net result of the whole thing is failure. Paul did not lay the foundations for an on-going world-wide mission program for 19 centuries of the Church, but rather failed in that he did not provoke the Jews into accepting Christ.

The book is interesting, but will probably evoke more disagreement than acceptance. Prof. Munck must be an interesting person, for he does not hesitate to expound some most novel views.

J. A. O. Preus

TRAPP'S COMMENTARY ON THE NEW TESTAMENT. By John Trapp. (A reprint of a work first published as a second edition in 1656.) Zondervan Publishing House, Grand Rapids, Mich., 1958. 791 pages. Cloth. $9.95.

This work is a phrase by phrase commentary on the entire New Testament; from the point of view of proportion it is chiefly a commentary on the Gospels, especially Matthew's Gospel. It is throughout a vivid and colorful representation of the text, rarely weighing itself down with discussion of difficulties or problems encountered in properly dissecting a text. One can hardly criticize the vitality of such an approach, but the serious exegete must find more than well-turned phrases and interesting applications in his commentaries. He must find sound investigation of the content of the text and valid conclusions regarding its basic meaning. Trapp's commentary gives little evidence of such thorough exegetical procedure. (Perhaps this criticism applies to all one-volume commentaries on the New Testament.)

The author adopts the text of the King James Version as the basis for his comment, although the frequent use of Greek and Hebrew words and phrases shows that he was well acquainted with the original languages of the Scriptures. His method is to restate the truth of any passage or the meaning of any event as these might be applicable to situations met by the theologian and preacher. Furthermore, Trapp uses his remarkable knowledge of the history of the church and of the classical literature of Greece

and Rome to clarify meanings of Scriptural texts through parallel statements and events from these other sources. It is largely this wealth of anecdotal material that gives the commentary its very readable character.

From a literary point of view this work is a monument and is valuable as a storehouse of quotable material. In the 17th century this commentary was doubtless an exegetical masterpiece as well; for the exegete of the 20th century the reprint is seemingly high in price.

Ray F. Martens

FACING THE FIELD. By T. Stanley Soltan. Baker Book House, Grand Rapids, Mich., 1959. 134 pages. Cloth. $2.00.

The purpose of the book is to acquaint new or prospective missionaries with some of the problems which face the workers in the foreign field, and to indicate how they may prepare to deal with these problems. Dr. Soltan, who was born in the foreign field and spent twenty-five years among the Koreans as a Presbyterian missionary, is well qualified to write this book.

"It must be always kept in mind that the great purpose of missionary work is to evangelize and not to Westernize." This statement gives the basic philosophy which pervades the eleven chapters of the book. The volume presents not only valuable information on such problems as the language, customs, heathen religions, the missionary's home; it also defines attitudes requisite in a missionary toward the people, the government, the national Christians, his fellow missionaries, and his home constituency. While the book is designed especially for the foreign missionary, it might well be read with profit by all who have a desire to bring the Gospel to those for whom Christ died.

Arthur E. Graf

BETWEEN THE TESTAMENTS. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich., 1959. 132 pages. Cloth. $2.95.

It was a pleasure to read this book. The reason: the author's viewpoint. One has become so accustomed to the historical-critical viewpoint in works dealing with this period and its Old Testament background that it is refreshing beyond words to read a scholarly treatment of the material which assumes that the Old Testament Scriptures are reliable. This reviewer readily admits that an authentic Daniel and the reliability of Esther and Chronicles II, e.g., are not indispensable assumptions for a discussion of the secular history of this period. They are essential, however, if the proper interpretation is to be given to the history of God's Chosen People and to the written Word of God which came to them (John 10,35). In assessing the theological development of the intertestamental period, one assumes

either the integrity of God's revelation to His people prior to the last of the prophets, Malachi, with theological deviations arising thereafter, or an evolution of theological thought in which most of the prophetic utterances of the canonical prophets are pried out of their God-given context and shoved among the pseudepigrapha of the second century B. C. When Christ and the New Testament writers quote such prophecies from "canonical pseudepigrapha" as authentic, the interpreter is forced to a kenosis or "emptying" of Christ which is contrary to that which the New Testament claims for Christ. But, then, the New Testament is not supposed to be inerrant either, according to "scientific" *a priori.*

If only more Christian scholars would realize that the supposed scientific critical conclusions on Old Testament books are based primarily upon the *a priori* that God could not and did not reveal His will to man in Scriptures which he guarded from error! Realize that this major premise is invalid, and one sees that the conclusions based on it are subjective and speculative. It is a sad commentary on both scholarship and faith within circles that hold to the inerrancy of God's Word if scholars and teachers accept conclusions as scientific and sacrosanct even though their major premise is not the *a priori* given above.

The author of this book writes in a non-technical style, using very few footnotes. This should not deceive the reader as to the scholarly character of the work nor the credentials of the author, whose doctrinal studies were made at Dropsie College and who is assistant professor of Old Testament at Gordon Divinity School. The student who wishes to dig deeper is directed to abundant source material. But he will do well to retain the viewpoint of the author on the reliability of Scripture. He dare do no less.

Elmer J. Moeller

THE DOCTRINE OF THE PROPHETS. By A. F. Kirkpatrick. Zondervan, Grand Rapids, Michigan, 1958. xix and 544 pages. Cloth. $4.95.

This is a reprint of the 1897 second edition of the Warburton Lectures delivered by Kirkpatrick, 1886-1890. The review of this book in *Christianity Today* (Vol. IV, No. 8, p. 37) by E. J. Young is headed "Mildly Liberal". The term "mildly" is used comparatively in view of the type of books published on similar subjects in the half century after the lectures. The book is useful as an introduction to the prophets since it discusses the person, the style, the problems, the date and content of each prophet interestingly. The theology of the prophets is presented in a way that leaves no doubt that the dominant (at that time) critical theories have influenced the interpretation. Nevertheless, the author comes out clearly for a Messianic interpretation of, e.g., the Servant of Jahweh; or should we say "messinanic" when we read on the one hand: "We who read it in the light of its fulfillment cannot doubt that it was intended by the Holy Spirit to point forward

to Christ", and on the other hand the author fits his statements into a *Sitz im Leben* frame by saying about the prophecies concerning Christ in Isaiah: "For once more be it observed that this whole exposition of the calling and the work and the victory of the Servant of the Lord was a truth for the time." The Isaiah of chapters 40-66 is to Kirkpatrick not the same Isaiah of the first part of the book. As Young correctly points out, even the discoveries of the Qumran scroll of Isaiah would probably not have convinced Kirkpatrick of the full unity of Isaiah. To speak of the "progress of revelation" (page ix) is perfectly legitimate, but becomes suspect when the evolution of the theology of the prophets seems indicated.

For one who is interested in the study of the Old Testament prophets this book will be of value, particularly if one is able to discriminate between the scholarly use of evidences and the rationalistic use of critical theories.

Martin J. Naumann

THE PROPHETS OF ISRAEL. By C. Ross Milley. Philosophical Library, New York, 1959. 143 pages. Cloth. $3.75.

A Connecticut Congregational clergyman with a Ph.D. from Boston University interprets in this book the message of Israel's eighth and seventh century prophets in the setting of their times—Amos, Hosea, Isaiah, Micah, and the supposedly late writer of Deuteronomy.

Dr. Milley offers his readers valuable insights into the lives and teachings of these prophets; however, against the background of his thesis of monotheism's evolution in Israel, partly through these prophets. According to this view Israel's religion developed from polytheism (Abraham, Isaac, Jacob, kings David and Solomon) through henotheism (the belief that one god above all others is important for you: so Israel until the eighth century prophets) to a pure monotheism, completely realized first in Second Isaiah. The eighth and seventh century prophets contributed mightily in this development: Amos, e.g., was the first to express the conviction that Yahweh had jurisdiction beyond Israel and thus provide roots for a universal religion (p. 36). Jeremiah's contribution was the introduction of individuality into the Yahweh cult (pp. 92-3). Deuteronomy, an alleged seventh century document with nationalism and purification of the Yahweh cult as its keynotes, is conceived as an attempt to reconcile the prophetic and priestly emphases in Israel, and is regarded as without monotheistic theology except for chap. four, considered post-exilic. The culmination of Israel's theological development is seen in Second Isaiah, chapters 40-55, supposedly written in Babylon between 586 and 536 B. C. by an unknown prophet. Here, and here for the first time, pure monotheism was expounded: "I am the first, I am the last; and beside me there is no God" (Is. 44:6). This pure monotheism then became the basis of the three great Western religions—Judaism, Christianity, and Islam. Here we see Israel's most significant achievement: she led the world to think of God in her own terms (p. 1).

The author seems very well acquainted with the current literature in his field, and uses these secondary sources with competence and ease. Of course, he takes for granted the documentary hypothesis of the Pentateuch and regards the Suffering Servant of Is. 53 as Israel in the Captivity. He vehemently disagrees with even so great a scholar as William Albright regarding Moses' theology: Albright contends Moses was a monotheist. Milley espouses the view that Moses was a polytheist, at best a henotheist (pp. 37, 76ff). In short, THE PROPHETS OF ISRAEL presents a typical case for the evolution of monotheism in Israel.

Lowell Eckert

PARENTS OF MANY. By Victor E. Swenson. Augustana Press, Rock Island, Ill., 1959. 348 pages. Cloth. $3.75.

This book contains a personal story of an Augustana Lutheran missionary and his wife covering a period of forty-five years. They witnessed the passing of the old China, the changes of China under Communism, and a divided China, with "Free China" transferred to the Island of Taiwan (Formosa). The power of the Gospel, loyalty under persecution, heroism of missionaries and new converts, the superstition and degeneration of heathenism are some of the facets of this book. Incidentally, the book also gives some insight into the history and government of China during the last half-century. Although at points the account moves slowly, the reader will be rewarded with a deeper concern for one-fourth of the world's population—the Chinese.

Arthur E. Graf

THE CHOSEN PEOPLE: A Narrative History of the Israelites. By Osborne Booth. The Bethany Press, St. Louis, 1959. 264 p. Cloth. $4.00.

The book claims to have been written "for the average reader who would like to know something of the commonly accepted results of devout scholarship" in the field of Old Testament studies. And, indeed, it does bring the history of the Israelites richly interlaced with the well-known theories and findings of higher critics, so much so, that the reader will perhaps seriously question the adjective "devout," qualifying "scholarship." To begin the main text by saying simply: "Jesus was a Jew" (page 15) and to proceed by rejecting the supernatural or miraculous in all of history, certainly could not be called "devout." Furthermore, to judge every part of the Old Testament on the basis of materialistic and philosophic theories, etc., is scholarship of a kind, but not Biblical. For example: "As the fossil of a sea creature in a broken bit of limestone can reveal many variant items of information about some past geological age, so this one story of Jephthah opens a window on the religious practices of ancient Israel. First there was the recog-

nition of Chemosh, god of the Ammonites . . ." The author here quotes the statement of Jephthah: "Will you not possess what Chemosh your god gives you to possess?" This *argumentum ad hominem* used by Jephthah is cited to prove that Jephthah recognized Chemosh as a real god, a rival to Jephthah's own national god.

Another example of the way in which Biblical history is treated, even in minor items, appears in connection with the statement about Abishag the Shunamite: "She bore him no children." The Bible tells why not, but the author of this book thinks that this girl was given to David to test his fertility because: "Some religions of the ancient Orient required fertility of the king and queen to insure fertility of the fields." For these and other insights the author thanks his teachers. The reviewer still believes that there is one great Teacher who leads us into all truth, also into the Old Testament truths.

Martin J. Naumann

BOOKS RECEIVED

(Acknowledgment of a book does not preclude a review in a subsequent issue.)

DEVOTIONAL INTRODUCTION TO JOB. By Andrew W. Blackwood. Baker Book House, Grand Rapids, 1959. 166 p. Cloth. $2.95.

THE GOSPEL OF THE KINGDOM. By George Eldon Ladd. Eerdmans, Grand Rapids, 1959. 143 p. Cloth. $2.75.

THE CROWN. By Archie Joscelyn. Augustana Press, Rock Island, 1960. 280 p. Cloth. $2.75.

THE HUMANITY OF GOD. By Karl Barth. John Knox Press, Richmond, 1960. 96 p. Cloth. $2.50.

THE HAMMER OF GOD. By Bo Giertz. Augustana Press, Rock Island, 1960. 333 p. Cloth. $3.75.

LIFE IN THE SON. By Robert Shank. Wescott Publishers, Springfield, Mo., 1960. 390 p. Cloth. $4.95.

THE WITNESS OF THE SPIRIT. By Bernard Ramm. Eerdmans, Grand Rapids, 1960. 140 p. Cloth. $3.00.

ARCHEOLOGY AND THE NEW TESTAMENT (Pathway Books). By J. A. Thompson. Eerdmans, Grand Rapids, 1960. 151 p. Hard paper cover. $1.50.

THE GOSPEL ACCORDING TO ST. JOHN (Tyndale Bible Commentaries). By R. V. G. Tasker. Eerdmans, Grand Rapids, 1960. Cloth. $3.00.

THE CHURCH IN THE THOUGHT OF JESUS. By Joseph B. Clower, Jr. John Knox Press, Richmond, 1960. 160 p. Cloth. $3.50.

THE PASCHAL LITURGY AND THE APOCALYPSE (Ecumenical Studies in Worship Series). By Massey H. Shepherd, Jr. Knox Press, Richmond, 1960. 99 p. Paper. $1.50.

INVITATION TO WORSHIP. By Clifford Ansgar Nelson. Augustana Press, Rock Island, 1960. 178 p. Cloth. $3.00.

THE EPISTLE TO THE ROMANS (New International Commentary on The New Testament, Vol. I, chapters 1 through 8). By John Murray. Eerdmans, Grand Rapids, 1959. 408 p. Cloth. $5.00.

DICTIONARY OF THEOLOGY. Editor-in-chief: Everett F. Harrison. Baker Book House, Grand Rapids, 1960. 556 p. Cloth. $7.95. After June 30, $8.95.

INVITATION TO WORSHIP. By Clifford Ansgar Nelson. Augustana Press, Rock Island, 1960. 178 p. Cloth. $3.00.